



ACCOUNT

OF A

Visit to the Christian Churches in Egypt.

1883, 1884.

PUBLISHED BY THE
Association for the Furtherance of Christianity in Egypt,
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*Letter from his HOLINESS SOPHRONIUS, Patriarch of Alexandria, to his
GRACE THE ARCHBISHOP OF CANTERBURY (Vide pp. 4 and 6).*

Σωφρόνιος ἐλέω Θεοῦ πάπας καὶ πατριάρχης τῆς μεγάλης πόλεως Ἀλεξανδρείας καὶ πάσης γῆς Αἰγύπτου.

Σεβασμιώτατε Ἀρχιεπίσκοπε Κανταβρίας (Καντοναρίας), Μητροπολίτα καὶ Ἐξαρχὴ πάσης Ἀγγλίας ἐν Ἀγίῳ Πνεύματι λίαν ἀγαπητὲ καὶ περισπούδαστε ἀδελφὲ τῆς ἡμῶν Μετριότητος Κύριε Ἐδουάρδε, χάρις εἴη τῇ ὑμετέρᾳ Σεβασμιότητι καὶ εἰρήνῃ ἀπὸ Θεοῦ.

Ἀφικόμενοι αἰσίως καὶ ὑγιειῶς ἐν τῷ Ἀποστολικῷ καὶ Πατριαρχικῷ ἡμῶν θρόνῳ οἱ ὑπ' αὐτῆς συσταθέντες δύο πρεσβύτεροι τῆς Ἐκκλησίας τῆς Ἀγγλίας μεθ' ἐνὸς λαϊκοῦ πρὸς ἐκπλήρωσιν τῆς ἀξιεπαίνου καὶ χριστιανικῆς αὐτῶν ἐπιθυμίας, ἐπέδωκαν ἡμῖν τὴν ἀδελφικὴν τῆς ὑμετέρας Σεβασμιότητος ἐπιστολὴν, τὸ περιεχόμενον τῆς ὁποίας ἄκρῳ τῷ πύθῳ, καὶ ὑπερβαλλούσῃ θυμηδία ἀνέγνωμεν.

Καὶ τοῖς μὲν ἐλλογίμοις καὶ ἐξόχοις τούτοις ἀνδράσι πᾶσαν παρέσχομεν πληροφορίαν παρ' ἡμῶν ὑπ' αὐτῶν ζητηθεῖσαν, τῇ δὲ ὑμετέρᾳ περισπουδάστῳ ἡμῖν Σεβασμιότητι τὰς ἐγκαρδίους ἀδελφικὰς ἡμῶν εὐχαριστίας ἐκφράζομεν ἐπὶ τοῖς ὄντως φιλαδέλφοις καὶ φιλίοις ὑπὲρ ἡμῶν αἰσθήμασιν, ὧν βρίθει ἡ πρὸς ἡμᾶς ἐπιστολή της. Ἐν ἐλπιστοῦμεν δ' ὅτι καὶ τοῦ λοιποῦ ἔστιν ὅτε οὐ λείψει ἀνακοινοῦσα ἡμῖν τὰ κατ' αὐτὴν, τοῦθ' ὅπερ καὶ ἡμεῖς ποιήσομεν, συνεχίζοντες οὕτω μετ' αὐτῆς τὴν φιλαδέλφον ἡμῶν ἀλληλογραφίαν, ἣν ἐπὶ πολλὰ ἔτη μετὰ τοῦ ἀοιδίμου αὐτῆς προκατόχου διετηρήσαμεν. Τὰ φιλάδελφα καὶ εἰλικρινῇ ὑπὲρ τῆς ὑμετέρας Σεβασμιότητος αἰσθήματα ἡμῶν ἐκφράζοντες, ἐπικαλούμεθα ἄνωθεν τα πανευκταῖα ἡμῖν αὐτῆς ἔτη ὅτι πλείστα ὑγιεινὰ καὶ συνευφρόσυνα.

Ἐν Ἀλεξανδρείᾳ τῇ κζ'. Δεκεμβρίου αῶπγ.

Τῆς ὑμετέρας Σεβασμιωτάτης Ἀγάπης ἀγαπητὸς ἐν Χριστῷ τῷ Θεῷ ἀδελφὸς καὶ πρόθυμος.

+ Ὁ Πάπας καὶ Πατριάρχης Ἀλεξανδρείας Σωφρόνιος.

TRANSLATION.

Sophronius, by the mercy of God Pope and Patriarch of the great city of Alexandria and of all the country of Egypt.

Most reverend Archbishop of Canterbury Lord Edward Metropolitan and Primate of all England, Brother dearly beloved in the Holy Spirit and greatly longed for by our humility.

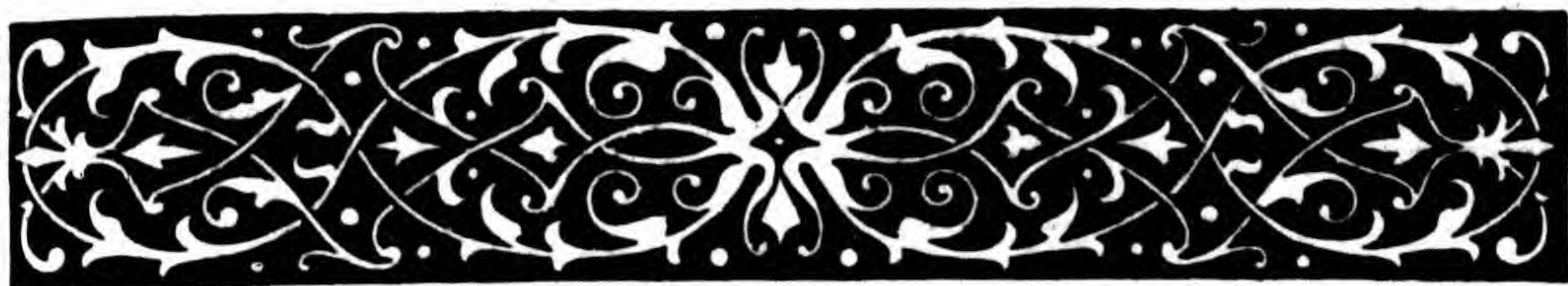
Grace be to thy Holiness and Peace from God.

The two Priests of the Church of England with one layman recommended by Thy Holiness, having arrived safe and sound at our Apostolic and Patriarchal Throne, for the fulfilment of this laudable and Christian desire delivered to us the brotherly letter of Thy Holiness, the contents of which we read with intense desire and exceeding gratification; and we afforded to those learned and excellent men all the information which they sought for from us, and we express to Thy Holiness greatly honoured by us, our brotherly and cordial thanks for the fraternal and loving sentiments towards us with which thy letter is fraught; and we cherish a hope that for the future Thy Holiness will never cease to communicate such feelings towards us, and we will do the same towards thee; thus continuing with thee that correspondence of brotherly love which we maintained for many years with thy celebrated Predecessor. Expressing our brotherly and sincere sentiments toward thy Holiness, we wish thee very many healthful and happy years, for which we fervently pray.

At Alexandria on the 27th December, 1883.

The beloved brother and devoted friend of thy most revered Holiness in Christ our Lord God, the Pope and Patriarch of Alexandria,

SOPHRONIUS.



Christianity in Egypt.

“ Out of Egypt have I called My SON.”



It is generally believed that Christianity was introduced into Egypt by the Evangelist S. Mark, who has therefore been looked upon as the founder and first Bishop of the Church in that land.

Since A.D. 451 there have been two rival Churches in Egypt, one numerically small, but in communion with the Orthodox Church of the East, and the

other, generally known as the “Coptic Church,” and refusing formal adherence to the decrees of the Fourth General Council of Chalcedon, but numbering, it is supposed, some 300,000 souls.

Since the rise and spread of Mohammedanism the Christians in Egypt have been a down-trodden race, and though the members of the Coptic Church have clung to the faith of their fathers, their religious condition is very sad.

England now holds an unprecedented position in Egypt, and it has occurred to many that the English Church might offer to render to the Ecclesiastical Authorities of the Coptic Church such assistance as may seem feasible and best calculated to better the religious condition of that Church.

Having this object in view, an “Association for the Furtherance of Christianity in Egypt” has been formed, and the Committee chose, with the sanction of the Archbishop of Canterbury, two clergymen and one layman, who proceeded to Egypt at the beginning of December, 1883, bearing letters commendatory from the Archbishop to the Patriarchs of the two Churches in Egypt, with the object of making inquiries into the present faith and practice of the Christians in Egypt, and to ascertain whether the assistance, already mentioned, could be offered, and would be acceptable.

The gentlemen who kindly acted as the Representatives of the Association were: the REV. H. G. MORSE, M.A. of Trinity College, Cambridge, and Rector of Littleham in the Diocese of Exeter; the REV. A. T. CHAPMAN, M.A., Fellow, Assistant Tutor, and Hebrew Lecturer of Emmanuel College, Cambridge, and A. J. BUTLER, Esq., M.A., Fellow and Bursar of Brasenose College, Oxford.

The Report of the Representatives of the Association was presented to the Committee of the Association on the 11th February, 1884, and is now printed at their direction.

It is not without significance that this Report was presented on the thirty-fifth Anniversary of the day of the death of Archbishop Howley, who was engaged almost to the very last in friendly communication with the Coptic Patriarch.

The Archbishop of Canterbury has received the letter from the Patriarch Sophronios, alluded to on page 6, to which his Grace has replied. With his Grace's permission, the Patriarch's letter in the original Greek, and a translation kindly made by the Lord Bishop of Lincoln, and verified by the learned Greek Ecclesiastic in London the Archimandrite Dr. Hieronymus Myriantheus, are printed on p. 2.

R. MILBURN BLAKISTON,

Honorary Secretary,

Association for the Furtherance of Christianity in Egypt.

7, WHITEHALL, LONDON, S.W.

29th February, 1884.

PRAYER FOR THE LAND OF EGYPT.

O ALMIGHTY GOD, Who didst enable S. Mark the Evangelist to establish Thy Holy Church in Egypt, and dost still preserve the light of the Gospel in the midst of Mohammedan darkness; Have mercy upon the people of that land; enlighten the ignorant; rouse the careless; recover the fallen. Strengthen and confirm the faithful, O mighty Lord GOD, we beseech Thee, and let the cry of the martyrs come up before Thee, even all those who against the false prophet have witnessed a good confession; and as they were faithful unto death, so now strengthen them that remain, specially Thy servants the Bishops in that land; guide them and us into all truth for the sake of Him who is the Way, the Truth, and the Life, Who with Thee and the Holy Ghost liveth and reigneth One GOD, world without end. Amen.

ASSOCIATION

FOR THE

FURTHERANCE OF CHRISTIANITY IN EGYPT.

REPORT OF THE REPRESENTATIVES.

THE Representatives appointed by the Committee of the ASSOCIATION FOR THE FURTHERANCE OF CHRISTIANITY IN EGYPT beg leave to report as follows :—

I.—SUMMARY OF PROCEEDINGS.

We travelled direct to Cairo without any unnecessary delay, and at once made inquiries of the officials connected with the Orthodox Greek Church in that place. We found that Sophronios, the Orthodox Patriarch of Alexandria, resides for the most part in that city, but was in Cairo for a few days in order to take part in a festival service. Two of us attended the celebration of the Mysteries on the day of the Festival, places being reserved for us opposite the Patriarchal throne.

Having ascertained when it would be convenient for the Patriarch to receive us, we went at the time appointed in Ecclesiastical and Academical costume, to present the Archbishop's letter. Sophronios (with whom was the Archbishop Ignatius, who resides at Cairo, and one or two other ecclesiastics) informed us that he still possessed a letter which he had received from Archbishop Tait, and made particular inquiries whether our letter was from the regular and lawful occupant of the See of Canterbury. The

Visit to the
Greek
Patriarch.

Archbishop's letter was rendered into Greek by the librarian of the Cathedral, Sophronios understanding only Greek and Turkish. After the letter had been read we handed to the Patriarch a paper containing six questions, which we had prepared ; these he promised should be answered in writing (see Appendix A). His Holiness then asked us many questions. He alluded to the meeting of the Old Catholic Conference at Bonn, reminding us that the Greek Church, as well as the Church of England, had sent representatives to be present at that meeting, and expressed the desire he felt for the Re-union of Christendom. He then alluded to the doctrine concerning the Procession of the Holy Ghost, objecting to the Filioque, and repeating with emphasis the words, ἐκ τοῦ πατρὸς. He stated his objections firmly, but with much courtesy and kindness of tone and manner. In conclusion, he said that when he returned to Alexandria, he should himself write to the Archbishop,¹ and that our visit had given him much pleasure.

Visit to the
Coptic
Patriarch.

We presented the Archbishop's letter to the Coptic Patriarch Cyril, observing similar formalities to those which had been observed in the presentation of the letter to Sophronios.

The Natron
Valley.

Subsequently we proceeded to the four great convents of the Natron Valley in the Libyan desert, the nearest being about thirty-seven miles, and the furthest about fifty miles from the cultivated land of the Delta. On the way we stopped at the village of Triss, on the borders of the Delta, where there is a small Coptic convent, two churches, and a school.

Schools.

We inspected the various boys' schools connected with the Coptic community in Cairo, and also visited a sisterhood at Abou Sefen in old Cairo, which we understood to be one of the two communities of women now existing among the Copts.

Butros Pasha.

We visited his Excellency Butros, Pasha, the only Copt holding that rank, and President of the Council of Laymen recently elected to assist the Patriarch in the management of Ecclesiastical matters. At his house we met other members of the Council.

Conferences.

We had several interviews with Philotheos² the Kommos (*i.e.* Dean), of the Coptic Cathedral at Cairo, discussing with him at great length the doctrines concerning the Nature and Person of our Lord. We also discussed various doctrinal questions with the

¹ See p. 2.

² Pronounced Felta-ooos in Egyptian dialect.

priest Ibrahim at Triss, and with the Monks at Amba Bishoi and at Baramoos in the Natron Valley.

One or other of us were present in the congregation during various Coptic services, and Mr. Morse held a conference with nineteen English-speaking laymen, two of whom were members of the Coptic Patriarch's Council.

We received visits of ceremony from the Archbishop Ignatius on behalf of the Patriarch Sophronios, who had returned to Alexandria, and from the Patriarch Cyril. We also received visits from Butros, Pasha, and others. Visits Received.

We were careful to inform all with whom we held any communications that we were instructed *to make inquiries, not to offer suggestions*. On several occasions, however, we frankly expressed our opinions especially with reference to the need of a better education and fixed salaries for the clergy. We mentioned the salaries because we found that with a very few exceptions the secular clergy are entirely dependent upon the alms of their people.

II.—REMARKS AND INFERENCES.

We proceed to lay before the Committee some observations suggested by our journey and inquiries.

1. The Greek Church appears to minister to the spiritual needs of its own members, who are not Egyptians by descent, even if born in the country. The Greek clergy disclaim any attempt at proselytising, and there is therefore no rivalry or ill-feeling between the Orthodox Greeks and the Copts (see Appendix A, Answer 6). The Greek Church.

2. With regard to the Coptic Church, considerable improvement appears to have taken place since the time when Mohammed Ali, as ruler of Egypt, freed the Copts for the most part from the disabilities under which they had so long lain, and from the persecutions they had endured. At that time the Coptic schools were started under the auspices of the Patriarch Cyril XI. (the present Patriarch is Cyril XII.), and in later years a certain amount of church restoration has been done. The Coptic Church.

Election of Lay Council.

Six months ago the Coptic people elected a council of twenty-four laymen (twelve of whom form an executive committee) to undertake the management of secular business. This council is preparing a statement to lay before the Association for the Furtherance of Christianity in Egypt, stating what, in their opinion, are the chief needs and requirements of the Coptic people.

The Coptic Clergy.

We found a few educated and intelligent men among the Coptic Clergy. One young priest in particular, a Monk at Baramoos, could read Hebrew and Syriac, and had also some knowledge of Greek. The greater number of the Clergy, however, had had no special training for their work. It seems that when a priest is wanted, the Patriarch selects any young man who is well spoken of, requesting him to give up his business and to be ordained at once. This request is seldom if ever refused, though the person so accepting Holy Orders frequently gives up work which enables him to maintain himself and family, knowing that as a priest he will be entirely dependent on the alms of his congregation. There appears to be a high moral tone among the Clergy, who seldom receive priests' orders till they are thirty-three years of age; deacons being ordained at the age of twenty-five.

The Sacraments.

The Copts recognize seven Sacramental Mysteries, and with regard to their theology in general, they hold opinions which, in the common language of the day, would be called distinctively "High Church." Concerning the doctrine of the Holy Eucharist they do not attempt to define the mode of the Sacramental Presence, but simply quote the words of Scripture, accepting them in their literal sense. This they cling to as part of the deposit of the old faith, which they claim to have preserved intact as handed down to them from the earliest times, and "the three General Councils." They were much pleased with the words of our Prayer Book, which we quoted to them from the Prayer of Humble Access and the Catechism.

The Person of our Lord.

They profess entire agreement with that portion of the Athanasian Creed which enunciates the Catholic faith concerning the Incarnation of our Lord, while yet they persist in the use of the phrase "one nature" (*tabeia wâhid*), in describing the Person of Christ. For example, the following was said to us: "Out of the nature of God and the nature of man arose one nature," our Lord Jesus Christ who "was, and is, and always will be perfect God

and perfect Man." It was evident in these discussions that they had a dread of any Nestorian tendencies in us, for on more than one occasion, and by more than one priest, we were closely pressed as to whether we believed the Divinity of Christ to have been, at any time since the Incarnation, separate from His Humanity. They were pleased when we reassured them on this point. It is extremely difficult to estimate the exact value of the Arabic words used in this discussion, and it will be seen from Appendix A, Question 6, at the end of this report, that the use of language not adopted by the Catholic Church does not, in the opinion of the Orthodox Greeks, hinder intercommunion between themselves and the Copts. For ourselves, we venture to think that further discussion of this subject is for the present undesirable. It must be remembered that, with very few exceptions, the Copts possess no knowledge of the Greek or Latin languages, and are consequently unable to estimate the value of the words originally used in these controversies. Moreover, their unfortunate severance from the Catholic Church has in great measure unfitted them from appreciating the bearing of these questions on the complete doctrine of the Person of our Blessed Lord.

A great cause of anxiety and distress among the Coptic people at the present time is the action of the American Presbyterian Missionaries, who are making numerous converts. Whole villages in the neighbourhood of Sioot have gone over from the Copts to the Presbyterians, influenced, no doubt, to some extent by the fact that when they have put themselves under the protection of the Americans they secure exemption from certain taxes. Moreover, not only do these converts to Presbyterianism receive a moral support from the Americans but, as we were assured on high authority, cases have occurred of Consular intervention on their behalf. The Orthodox Archbishop Ignatius told us of forty or fifty families at Alexandria who had wished to be received into the Greek Church, and who had been rejected because it was obvious that their object was to come under the comparative immunity from taxation granted to foreigners. The priest Philotheos had been up the Nile on a preaching tour to endeavour to win back some of his people to their ancient faith. He asked us to supply him with tracts and pamphlets in support of Episcopacy against Presbyterianism, and this we promised to do.

The American
Presbyterians.

Monasteries.

With regard to the Monasteries, we carried with us a letter of introduction from the Patriarch Cyril (see Appendix B), and we were in all cases received with a courtesy and kind hospitality of which we cannot speak too highly. On our departure from each, the Superior stood outside the entrance and offered prayers for our safety, and at Amba Bîshoi, which we had made our head-quarters for several days, the Monks held a special service of intercession for us in the principal church on the morning of the day we left. We are, however, constrained to report that though the daily offices were recited, there seemed but little profitable occupation of the monastic leisure except at Baramoos, where we noted with pleasure the cleanliness of the buildings, the neatness of the garden, and the general tidiness and intelligence of the Monks. On our arrival near Baramoos, a party of twenty or more of the brethren came out into the desert to meet us, and after we had dismounted, they formed a procession, carrying three banners and chanting psalms to an accompaniment of hand bell, triangle, and cymbals. Following this procession (the bells of the churches ringing all the while), we were conducted into the fortified inclosure to the principal church, where prayers were said and an address of welcome presented to us (see Appendix C). At this Convent we had to answer many questions concerning the faith and practices of the Church of England. The Monks asked whether we had any religious communities of men or women living together in buildings of their own, and seemed particularly interested in what we told them concerning Sisterhoods in England.

Recommendations.

With regard to the future we think that until the Coptic Patriarch's Council of Laymen have communicated their wishes, there is but little that the Association for the Furtherance of Christianity in Egypt can attempt beyond selecting a few pamphlets likely to be useful in the Presbyterian controversy. We propose that some such publications should be sent to Cairo to be there translated into Arabic, and returned to England to be printed in Arabic here, and we hope the Committee will authorize this to be done at once.

The communication which the Council of Laymen are preparing will, we confidently trust, afford materials on which to base a more substantial plan of action. There are many hopeful signs of revival among the Copts, many of the younger laymen are anxious for

religious instruction, in some cases meeting together for the study of Holy Scripture. At these meetings those who speak English use English commentaries for the instruction of themselves and their friends, and although the general condition of the churches and clergy is far from satisfactory, there are cheering indications of an earnest desire for a higher standard of religious life among their own people as well as for the conversion of their fellow-countrymen.

HERBERT GEORGE MORSE.

ARTHUR T. CHAPMAN.

A. J. BUTLER.

11th February, 1884.

APPENDIX A.

Questions submitted to SOPHRONIOS, the Orthodox Greek Patriarch of Alexandria, together with a translation of his answers, which were given in writing in modern Greek.

1. Can you tell us how many priests and deacons you have in your Patriarchate?

Answer. Thirty priests and six deacons in the towns of Alexandria, Ramleh, Damietta, Rosetta, Port Said, Ismailia, Suez, Cairo, Old Cairo, Benha, Zagazig, Mansura, Tanta, Zifteh, Mahallet-el-Kebir, Mit-Gama, and Damanhur, where there are churches.

2. Have you any churches in Upper Egypt?

Answer. There was one at Minieh, but it was abandoned by reason of the late war; now there is a talk of re-establishing it if land can be obtained from the Government.

3. Are the priests attached permanently to their churches?

Answer. Some of the priests are fixtures; the rest change their benefices for various reasons, or are removed, sometimes at the request of the people.

4. Are you and your people able to live in peace and safety?

Answer. As long as Egypt is well governed Christians live in peace and security.

5. Were you in fear or danger in the time of the war?

Answer. During the late war the Christians not only were in fear, being forced to go away in crowds from Egypt, but those who remained were in great danger and many were killed in various towns (Tanta, &c.). Many churches in the interior, as at Zifteh, Mahallet-el-Kebir, Tanta, Mansura, Ramleh, and Saint George at Old Cairo, were plundered and profaned by the ferocious mob, and their priests were insulted and in many ways maltreated, scarcely escaping death.

6. Can you tell us anything about the Christians who are not Orthodox?

Answer. Of the other Christian Churches the Coptic is the most numerous, numbering about 300,000 souls. Thanks to the

Association

FOR THE

Furtherance of Christianity in Egypt.

OFFICE: 7, WHITEHALL, LONDON, S.W.

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* Executive Committee.

Association for the Furtherance of Christianity in Egypt

OFFICE : 7, WHITEHALL, LONDON, S.W.

Rules and Constitutions.

- Name.** I. This Association shall be called "The Association for the Furtherance of Christianity in Egypt."
- Purpose.** II. The purpose of this Association shall be to further the cause of Christianity in Egypt by assisting, in the first instance, the Coptic Church in the attainment of a higher spiritual life, especially through a better system of education for its members, more particularly those designed for Holy Orders.
- Principles.** III. The Association will (i) fully recognise the Orthodox Patriarch of Alexandria, in communion with the See of Constantinople, disclaiming any intention of intruding into his Patriarchate; and (ii) will maintain unswerving fidelity to the first four general Councils of the Church, and their decrees, as practically embodied in the Second Article of the Church of England.
- Means.** IV. The means which the Association will employ to attain its objects must very much depend upon circumstances, and upon the results of careful inquiry made by some competent person or persons into the present belief, practices, and disposition of the Coptic Church; but the Association will always act in loyal obedience to the authorities of the Church of England.
- Membership.** V. All persons who sympathise with the objects of the Association are invited to join it, and may be admitted by sending their names and addresses and first year's subscription to the Honorary Secretary, at the Office. All subscribers of at least one guinea per

annum shall be Members, and eligible to serve upon the Committee. Annual subscriptions shall fall due on the 1st day of January in each year. All Donors of at least ten guineas shall be Life Members, and eligible to serve upon the Committee. Contributions amounting altogether to twenty guineas shall make the Donor eligible for election as a Vice-President. All Bishops of the Anglican Communion are eligible to be Vice-Presidents, without the requirement of any contribution.

VI. The Management of the Association shall be vested in a Committee to consist of not more than forty Members, exclusive of the President, Vice-Presidents, Trustees, Honorary Treasurers, and the Honorary Secretary, who shall be *ex-officio* Members of the Committee. The Committee shall meet as often as the business of the Association shall render necessary, five to be a quorum. The Committee shall elect a Chairman and Vice-Chairman, an Auditor, three Trustees, two Honorary Treasurers, and an Honorary Secretary, and also the President and Vice-Presidents. The Committee shall be elected by the Members at the Annual Meeting, but any vacancies occurring during the year shall be filled up by the Committee. After the first election of the Committee, one-third thereof, to be selected by themselves, shall go out at the end of the first year, and one-half of the remaining Members shall go out at the end of the second year, the remainder of the original Members retiring at the end of the third year. All Members elected after the first year shall be elected for three years, and all retiring Members shall be eligible for re-election.

Management.

VII. There shall be an Annual General Meeting of the Association in the month of June or July, and Special General Meetings may be called by the Committee *proprio motu*, or upon the requisition of twenty Members, at which all Members shall be entitled to vote. The chair shall be taken at all General Meetings by the President or one of the Vice-Presidents, or by the Chairman or Vice-Chairman of the Committee. All questions shall be decided by a show of hands, and the Chairman, in addition to his own vote, shall be entitled to a second or casting vote in event of an equality of votes. Not less than ten days' notice of the time and place of holding General Meetings shall be given by public notice. No subject shall be discussed save those stated in the Circular without the consent of three-fourths of the Members present.

Annual and
Special General
Meeting.

Executive
Committee.

VIII. An Executive Committee shall be elected by the Committee, to consist of twelve Members; three to be a quorum. Upon this Committee shall devolve all the ordinary business of the Association, but all the acts of this Committee shall be reported to the Committee and confirmed by them, before they shall be deemed to be the acts of the Association. Any vacancy occurring shall be filled up by the Committee.

Sub-
Committees.

IX. The Executive Committee shall have power to appoint Sub-Committees of their body, and also to make Bye-Laws for regulating their own proceedings.

Payments.

X. All payments shall be made by check drawn by the Chairman of the Committee and the Honorary Secretary, and signed by the Honorary Treasurers.

Alteration of
Rules.

XI. A General Meeting shall have power by a vote of three-fourths of the Members present to alter or amend the foregoing Rules, or any of them, and enact new Rules. Notice of any motion for the alteration or amendment of the Rules, or of the substitution or addition of any new Rules, to be duly given in writing to the Honorary Secretary one week before the time for issuing the Circular of Summons for such meeting, in order that such notice be duly inserted in such Circular. Provided always that no alteration be made in any Rule which shall involve any change in the principles of the Association.

protection they received from their Arab conquerors, the Church is spread over all the land, especially in Upper Egypt, having many churches and monasteries which belonged to the Orthodox before the conquest. Unhappily, the Church has from various causes remained stationary, and has not moved onward with the other Christian Churches. In the towns there are some priests having some education, but those in the villages equally with their flocks differ but slightly from the fellahin, and no thought whatever is taken for their advancement. The Copts in the towns, although they have some schools, go by preference to the schools kept by the Protestant, Catholic, and Greek communities.¹

The other Churches, viz., Armenian, Armeno-Catholic, Greek-Catholic, Copt-Catholic, Maronite, and Syrian are confined to the town and are scanty in numbers. They keep up a few churches and schools.

Between the above-mentioned Churches and the Orthodox Church friendly relations are always maintained. With the Coptic Church especially there was a question some years ago of uniting under the Patriarchate of Kallinikas for the Orthodox, and Cyril for the Coptic. Unfortunately the idea did not succeed, owing to the death of the Coptic Patriarch.

APPENDIX B.

Translation of the letter given to the Representatives of the Association to carry from the PATRIARCH CYRIL to the Monasteries in the Natron Valley.

KYRILLOS, PATRIARCH OF THE PREACHING OF MARCUS.

[The above being the inscription on the seal stamped at the head of the letter.]

To our blessed sons the Clergy, who are the chiefs of the Monasteries of the Virgin Mary at Baramoos and Amba

¹ The Representatives of the Egyptian Association found the Coptic schools filled with children of the poorest class, many of whom are fed and clothed by the school authorities. The Copts do not appear to possess any high grade schools.

Macar, and the Monastery of our Lady in Surian and Amba Bishoi, in the wilderness of Shehat; may the High God bless them.

After giving you blessings, and praying for you with good prayers, we inform you, our children, that our friends the Reverend Rector, Morse, the Priest, Chapman, and Mr. Butler, Englishmen, who come from the eminent Prelate the Archbishop of Canterbury, chief of all the clergy of England and Metropolitan, intend to visit the convents. You are, therefore, on their reaching you, to take care to respect them and to make them comfortable, performing the duties of hospitality with the utmost attention to them during their visit, that they may return back obliged and thankful. Finally, we need not recommend you more about this matter than that with all your care you shall see what is comfortable for them from the time of their arrival until their coming back, and by so doing you will oblige us. Also tell us about the date of their arrival and about the manner of their visiting, and what you have done with them by way of duty, attention, and care, that we may know.

The grace of our Lord, to whom be thanks for ever, be upon you. Written 15th Kiahk, 1600 (*i.e.* 24th December, 1883).

APPENDIX C.

Translation of the address of welcome read to the Representatives of the Association at the Monastery of Baramoos by the Father Superior.

Be glad with me to-day, O my fathers, my brethren, because of these blessed people of Christ who have come to this wilderness, to visit this monastery and these lordly monuments, being favoured with all grace and divine blessing. Be glad with me to-day, O Christian people, chief of the clergy, respected deacons and honoured priests, and you, O blessed children, who come to-day into this wilderness, to these holy places which are bright with

the light of saints. Sing tuneful hymns and psalms of David, saying, Thy habitations, O Lord of Hosts, are bright, my soul longeth for your mansions, because in these mansions the righteous fathers, guileless saints, abode.

This is the convent of El Baramoos in which abode Maximus and Domadyoos and Amba Musa and the priest Ed Daroos, and it bears the name of Mary the Virgin. This is the abode of brave soldiers, the place of heroes, who being sons of kings and sultans, of their own will preferred to be poor and penniless, refusing the wealth and vanity of the world. They were lovers of Christ our God and walked in His footsteps, bearing His cross.

He who visits these mansions with firm faith, fervent desire, true repentance, and good works, to him all his sins will be forgiven. Then, O my respected fathers and my beloved brethren, come, that we may pray for these our dear and respected brethren who have arrived on this visit and reached these habitations. Let us pray that Jesus Christ, who was with His servants in every time and every place, saving them through all misfortunes and sorrows, may now be with His servants who have come on this visit, and may deliver them from all sins and iniquities. May He grant them the best of gifts and full reward, recompensing them for all they have endured through fatigues and trouble, and the weariness of the journey as they travelled along. Give them abundance of blessing, of joy, and of grace. Grant them long life, good days, and the best of honours. Bring them back to their homes in safety, in health of soul and body, and after a long life transport them to the brightness of Paradise and the happy life, through the intercession of our Lady the Virgin and of all our holy fathers and by our all saying, Amen.

APPENDIX D.

List of Metropolitans and Bishops of the Coptic Church in December 1883, with the names of their Sees.

PATRIARCH.

The most holy Pope and Patriarch of the great city of Alexandria and all the land of Egypt, Jerusalem the Holy City, Nubia, Abyssinia, the five Western Cities, and all the preaching of St. Mark,

Kyrillos XII., who resides at Cairo.

METROPOLITANS.

Lower Egypt.....	{ Marcus, who resides at Alexandria.
Kouds (<i>i.e.</i> Jerusalem), or the East	{ Basilius.
Menouf (Memphis).....	Johannes.
Abyssinia.....	Petros.

BISHOPS.

Ghizeh and Fäyoum.....	Abrahâm.
Bahnasah and Beni Souif.....	Usab.
Minieh and Aschumin.....	Jacobus.
Sanabo and Koskam.....	Athanasius.
Manfaloot	Petros.
Sioot.....	Mikhaïl.
Abou Teeg.....	Mattheos.
Souhag, Girgheh, and Ekhnim.....	Usab.
Kanaokous and Nekada.....	Aghabius.
Esnah.....	Marcus.
Khartoum and Berbera.....	Makarius.
Abyssinia.	{ Mattheos. Marcus. Lucas.

In Egypt ; *Fourteen Bishops*, including the Patriarch and two Metropolitans.

In Abyssinia ; *Four Bishops*, including one Metropolitan.

At Jerusalem ; *One Metropolitan Bishop*.